

RELIGIOUS.

NO. AND YES.

A recent number of the New York Observer contains a beautifully written, a striking and effective article from Irénéeus, on the simple word *No*. Having just laid down this paper, without any design to compare it, I thought I would lay down and write for the Recorder, a paper, an article illustrating its opposite, *Yes*. And after the manner of the preacher, and your readers love preaching, we will—

I dwell in contemplation on the word itself.

I. Enumerate some occasions to use the word.

II. Then give you some general rules for saying it.

III. Way, says some careless, some unthinking

reader, make that little word of one syllable, of two letters only, the subject of a newspaper

essay, and of such a formidable publication? What writer has imagination enough to invest it with interest, or

pretension to think as he does, sufficient to attract

readers and subscribers of a paper published in

the literary metropolis of the new world?—But

it may be an important word, and will on the

part of a reader, demand attention. Was it not an

important word, when that young and beautiful

girl gave her heart, and her hand, her hopes, her

happiness for life, to that young man, by his simple

exclamation? Has it no importance, when the

simple use of it, by making you a husband for

your neighbor, involves the souls of your property?

Does it have little or no meaning, when very

often it separates the husband from the wife, the

father from the children, the citizen from his neighbors,

and sends him on some important enterprise,

over a perilous ocean, all fixed upon by simply

breathing forth in lowest tones, that one word?

But let us look at the word, and here it is standing

all alone, dressed by the printer in a garland

of flowers.

YES.

Why, it is simply a "term of affirmation,"

according to Johnson. It is only a little word, when

placed in its proper dominion on paper. It can

be spoken in the twinkling of an eye. It does

not take half the breath to speak it, as *commiseration*,

which is a word of many letters, and which is the

finest word, and which is the finest word, and

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heaven, when he comes to carry thee into the cold

floods of death, to close thine eyes on thy com-

panion and sweet babes perhaps, and take thee

from the vain things of this world, and asks thee

if thou wilt go with him; then with your lamp

trimmed, your loins girded, your hope in God, your

faith in Christ firm, answer him mentally, YES, I

AM READY.

Here are no less than fifteen occasions for saying

yes. They were the ones which lay floating

upmost in the mind. Fifteen more, may fifteen

hundred more might be gathered where these were

found. But these are sufficient to lead my readers

to see that there are ten thousand interesting

occasions, whose enjoyment depends on saying

this precious word. To speak it as thou

oughtest to do on these occasions, will make thee

reader one of the happy beings on earth, will

make thee serene and peaceful in thy departing

moments, will make thee one of the loved ones

around the throne of God, and will make thee

blissful forever.

But before we part, reader, I must present thee

with some RULES, for saying this important

word.

1st. *It should always be said with caution.*—Let

the mind examine well its ground all around the

question before you say yes.

2d. *It should always be spoken with independence.*—

No one but yourself can father the consequences

of saying it, whether right or wrong. Nothing but

light in your own mind, and love in your own

heart, should therefore influence you to say it.

3d. *Use the word in all cases affectionately.*—

This will add double worth to it, if it confers a

favor; and if it be not the desired answer, it will

kindly spoken it will forestall half the pain.

4th. *Always use the word with decision.*—If it

confers a favor then it will be doubly valuable.

If it does not confer one, it will prevent the occur-

rence of repeating it.

5th. *Use the word in all cases with great calmness.*—

It is of little weight or worth when spoken in

passion.

And now reader I have given you some thoughts

on the word yes. By pondering them, by applying

them, this small word may be the occasion of a

rich blessing to you. This little word will half as

big as the cloud which the prophet's servant saw

rising from the surface of the Western Sea, may

scatter on thee a profusion of love, favor, joy and

peace. And then when thou liest sweetly reposing

in the arms of Christ, and when he shall ask of

thee a favor, yes, when he who died for thee,

who bought thee with his own precious blood, shall

ask thee for a cup of water for his thirsting disci-

ple, then O then what bliss, what ecstatic joy will

find in the utterance of that most lovely, YES.

Reader, shall this joy be yours? With holy faith,

with resolution in the strength of God, answer me

yes.

DR. COGSWELL ON FAMILY RELIGION.

The resolution of Joshua. "As for me and my

house, we will serve the Lord." The meaning of

this passage of Scripture, in its connection, is, Let

others do as they will, serve the living and true

God, or false gods; I am determined, most decid-

edly and deliberately, to serve the Lord of hosts,

and to exert my authority and influence to induce

my family to unite with me in this sacred duty.

This is the meaning of the word "family religion,"

usually signifies in the Old Testament, worship him,

the meaning of it, as used by this ancient

servant of God and commander in Israel, for it

stands opposed to the worship of false or strange

gods. Family religion, then, was the duty, the

discharge of which, involved the love, peace, joy,

and happiness of individuals, families, states,

and nations, and as it respects not only the present,

but future well being of man. This is a duty

God has authoritatively imposed on every family.

In discussing this subject, we will, first, pre-

sent some arguments in favor of Family Religion.

This duty is derived from the light of nature, and

from the Sacred Scriptures. From the character

of God, and from the relation which man sustains

to him, the duty of Family Religion may be clearly

inferred. Jehovah is possessed of all possible

perfections and excellencies. He is, therefore, worthy

of our highest love, praise, and adoration. Man

is created in the image and likeness of his Maker,

and is therefore, in his nature, a being who is

capable of knowing and loving his Maker. It is this

which makes him the object of family worship; and

it is this which makes him the object of family

religion. Families owe to God no less homage than

individuals. Besides, God has created us with social

natures; he has created us with social affections;

and he has created us with social duties. Conse-

quently, we are bound to love, to honor, and to

serve him, not only as individuals, but as families.

Consequently, the social nature of man, and the

social nature of God, are the basis of family religion.

Further, God is the Father, Preserver, and Benefactor

of families. His existence, at first, depends on His

will; and His continuance, on His power. He is

therefore, the author of our existence, and the

author of our continuance. He is, therefore, the

author of our happiness, and the author of our

salvation. He is, therefore, the author of our

well-being, and the author of our glory. He is, there-

fore, the author of our family religion. He is, there-

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God has graciously bestowed upon them." His

son adds, "I am persuaded, that to this very much,

is to be traced not only the blessing of God, which

has descended on his own family, but the further

striking and important fact, that in very few

instances has a servant or a young person, or indeed

any person, passed any length of time under his

roof, without appearing to be brought permanently

up, under the influence of religious principle."—

Mr. Gurnal

worth nothing to a man in his coffers.—It is worth little, when it feeds and clothes his perishing body—it is worth something, when it begins to minister instruction to the immortal mind—it is worth more, when it carries light and salvation to the perishing.—This Society employs money for the noblest of purposes. This, and kindred institutions, coin it over, and put the image of the King of Glory on it. It is worth while, then, to talk of money—yes, money is my theme. There is something painful and humiliating in the present position of the missionary cause. The fact is, that the enterprises and zeal of some of the noblest men on earth has been damped, in the course of two or three years past. It has been my privilege to mingle with men who travel over the world; and I have heard from them uniformly but one testimony, in regard to American missionaries, that "a nobler set of men is not to be found on earth, than the American missionaries." I repeat it,—from English gentlemen, who had travelled extensively in India, and had seen English, Scotch, Irish and Dutch missionaries, this testimony is unqualified. I speak this, because Americans ought to know it. These men—I will not speak of the feelings of the gentler sex,—the enterprise and zeal of American missionaries have been damped, their hearts pained, and their hopes almost cut asunder.

But, this is not all—the expectations of an interesting class in heathen countries have been damped. They saw the missionary land. They were doubtful as to his motives, and his ability to fulfill the expectations which he held out. They saw his calm and patient aspect, as he pursued his labors from day to day, with his confidence firmly fixed on God. They have inquired, been convinced, and united themselves to the cause which they saw him so steadily pursuing. Their hearts have been damped. The fear of the enemies of the cross of Christ has likewise been damped; and hope is succeeding to fear.

And, there is an influence at home—a great many young men in our preparatory schools and colleges had been examining the question, "Shall I become a missionary?" that they might shape the whole course of their studies accordingly. But, many of them have now ceased to make the inquiry.

All this has occurred, through the failure of the receipts of the Board, to meet its wants. And, what has been the cause of this? Primarily, it has been commercial embarrassments. But, the ultimate cause is, that the missionary enterprise has rested too much on large contributions, depending too much on the few, who have large incomes. Men, women, and children, have not felt that the cable is made up of strands, or that the little coral worms make the islands in the Pacific. There are supposed to be 300,000 persons attached to this channel of contribution. If every one would average \$1 a year, the sum would be greater than even yet it has been. And, it would be so, if the subject were fairly brought before them, and they have a right state of feeling. There is a want of zeal, and consecration and effort.

This Board carries on its operations on such an extensive field, and in such a variety of forms, that there is an insupportable necessity for steadiness and increase in the contributions. I feel a strong interest in other societies; but I do not know any society concerning which I would not say, stop your contributions before this. One feature in its operations will show the fearful consequences of a failure of meeting the demands of this Board. The Prudential Committee are obliged to lay out plans for a long time in advance. They get reports from all the missions; and with all these statements before them, they lay out a plan for the year, and send word to each mission what they may expend, and their plans are laid accordingly. Suppose, when the time arrives, the Board has not the money. The consequences commercial men will all at once feel. It must destroy the credit of the Board; and, not only so, it will destroy the credit of the missionaries, in the eyes of the heathen. The heathen have been accustomed to look upon them with great confidence. But, if there is the least failure in meeting their drafts, this confidence will be impaired; the enemies of Christianity will triumph; converts will be disheartened; the missionary will lose his spirits, health, and perhaps his life. Most of the remittances of the Board are made by bills drawn on London; hence, it is of the utmost consequence that the Board maintain its credit in London.

The calls from the heathen would justify the Prudential Committee, not only in keeping up to its present rate of expenditures, but in spreading out. A steady increase of contributions, monthly and yearly, is therefore demanded.

I am sorry I have not time to dwell longer with you, on the whole of this glorious theme. I wanted to have gone with you and taken our places at the foot of the cross, under the droppings of his peace-speaking blood, and to have asked, "What ought we to do?" At the foot of the cross is the place to make up our minds. The other place is, at the foot of the throne. Get there, and look down on the world lying in sin; and make up your mind what you will do to send the knowledge of salvation to millions of perishing sinners. N.

DEPARTURE OF MISSIONARIES.

On Sabbath evening last, Messrs. Abel K. Hinsdale, Colby C. Mitchell, and George C. Hunter, (the two former destined to the Independent Nestorians, and the latter, to take charge of the Arabic press at Beyrout,) received their instructions at Park street church, Boston. The house was densely crowded, every aisle being full; and a quarter of an hour before the time of meeting, we saw numbers going away, for want of room. The services were introduced by Rev. Mr. Blanchard, of Lowell, who read the 62d chapter of Isaiah, and offered prayer.

Rev. Dr. Anderson delivered the Instructions of the Prudential Committee, first explaining to Mr. Hunter the nature of his work, as pertaining to a language perhaps first in importance among the languages which prevail beyond the bounds of Christendom. He then addressed Messrs. Hinsdale and Mitchell, and their companions, whose destination he said was among the Independent Nestorians of the Kurdish Mountains, a people singularly interesting; but their work would be one of great self-denial, and perhaps exposed to all the perils described by Paul, as pertaining to his work. They are to proceed first to Syria, perhaps to Aleppo, and from there, as soon as practicable, to Mosul, where they are to commence a station preparatory to a mission in the mountains; and, as it is now expected, they will be joined by Dr. Grant in the spring, who, with one of them, will proceed to the mountains and commence operations within the territory of the Independent Nestorians. He then informed them that they would be called upon to the exercise of strong faith, in thus going forth upon this work; not that the resources are wanting for carrying on the work, but that there is a want of a disposition to bestow them, so that, even now, the monthly receipts fall considerably short of what is required; and they must not be surprised, if they should be left to toil without adequate support. The fact that few offer to go as missionaries, and that it is hard to obtain the means necessary to furnish them an adequate support, while the results of missionary labors, though fully equal to those of pastors at home, would yet require ages upon ages before the work would be accomplished—these facts render the missionary work pre-eminently a matter of faith. He then entered into a discussion, the design of which was to show that there is yet to be expected a special descent of the Holy Spirit,

such as the world never witnessed before; and that our faith is to be directed to this event as the only hope of a lost world. This position he proved by a clear and lucid argument, and in a very impressive manner. We think the eye of the church must be more steadily fixed upon this great truth; and there must be a more vigorous and lively faith in its reality and certainty. No one who looks upon the state of things, even in our own country, can expect the general prevalence of piety, without a more general and powerful descent of the Holy Spirit than has ever yet been witnessed; much less can it be expected to prevail over the earth. Human instrumentality, accompanied with the ordinary blessing of God, it seems to us can never accomplish it. Yet, the word of God is pledged for the universal prevalence of Christianity. We shall not attempt to give even an analysis of Dr. A's reasoning; but we hope he will take an early opportunity of himself of spreading the subject before the churches, in a form suited to general circulation.

Rev. Mr. Kirk followed with some impressive remarks, following out the subject presented by Dr. Anderson, but we have not room even for a brief analysis of his address.

Rev. Mr. Eddy commended the missionaries to God, in an appropriate and impressive prayer; and the benediction was pronounced by Rev. Mr. Adams. The services were interspersed with singing by the choir.

FOREIGN MISSIONS.

(Notes from the Missionary Herald, for January, 1841.)

Mr. Thompson writes under date of Aug. 10th, that the result of the war as far as it had then advanced, had been to increase the relative popularity of the English over the French; and to shake the throne of the patriarch and his priesthood. The "Saints" have fallen into disgrace, and many of the people have disavowed confidence in them as patrons and protectors. A wide door is opened to do good among the Maronites.

Arrangements have been made to have the seminary taught upon the mountains during the summer months, as the missionaries are obliged to retire there for the preservation of their health. The experiment thus far has proved successful.

A recent letter from Mr. Temple informs, that Mr. Thompson and Mr. Walcott have been obliged, by the events of the war, to retire to Cyprus.

TRIPOLE.—Mr. Thompson, Mr. Beadle, and Dr. Van Dyck have recently passed through northern Syria, to examine places with a view to the establishment of a new missionary station. They have concluded that Tripoli opens "a wide and promising field for missionary operations not only in the city and harbor, but in the country around." It lies 75 miles N. N. W. of Damascus, and 130 S. of Scandaroon, or Alexandretta. The population is estimated by Mr. T., at more than 20,000. The site of the city is not prepossessing; but this disadvantage is richly compensated in the abundant supply of water, cooling the air, enriching the soil, and refreshing every tree and plant and flower, in their luxuriant gardens. The houses are good, and the streets well paved for oriental cities, and the markets clear and well supplied with the necessities, and most of the comforts of life. The climate is not unhealthy for eight months of the year, and by retiring to the mountains during the heat of summer, health may be preserved. It is a desirable place of residence. The region around it is open to all kinds of benevolent effort. A strong hope is expressed, that the day is not distant, when two mission families will be stationed here.

SOUTHERN AFRICA. The door is now open for entrance to the Zulus, and there is no reason to apprehend decided opposition from any quarter. The government of the country is not yet well established; still, the field is white for the harvest.

UNLALI.—Increased numbers attend public worship, and the Sabbath day schools. The Sabbath congregation numbers about 500, and most of them assemble an hour before worship for Bible Class and Sabbath School instruction. Beside this, Dr. Adams rides about six miles every Sabbath, to meet and address a collection of people who cannot conveniently attend at the station. Mr. Lindley is devoting himself chiefly to the Dutch; and has a house and school house in the camp. The reasons for this are, 1. The great need and desire of the Dutch, for missionary help—and they are willing to pay for it, if they can have it permanently. 2. They accuse the missionaries of loving the blacks more than them. 3. The natives are now all under their control, and neither they nor the missionaries can do any thing without their permission. Mr. L. is engaged to serve them only for the six months next to come.

UNFANDI.—The brother and successor of Dingaan, is described as an uninspiring man, possessed of a good honest heart. It is estimated that he has as many men under him, as Dingaan was supposed to have had at the beginning of the difficulties. He and his people are disposed to do all they can to maintain friendly relations with the whites. He has anxiously, earnestly and repeatedly requested, that he may have at least one missionary to dwell with him at his place. SOFESA too, who put Dingaan to death, and who with his people are separated from the Zulus only by a river, has expressed a wish that he might have a missionary with his people. Thus the Lord, in his inscrutable Providence, opens the way for the introduction of the gospel, with all its benign influences into pagan lands, quite as fast, and even faster than his people are ready to carry it.

CEYLON. OODOVILLE.—The female boarding school. When the mission commenced in Jaffna, there were not in the whole province more than a dozen purely heathen women who knew the Tamil alphabet. Reading and writing were not considered becoming in a female. Prejudices were strong. They have abated. As many female children can now be obtained as the school can accommodate. Many of them are from families possessing considerable property, and all are children of respectable parents.—The school was commenced in a Bungalow. A brick school room has since been erected 53 feet by 27 feet, surrounded on three sides by a verandah, nine feet wide; beside a cook-house, bathing room, &c., and a range of four dormitories in one building, 115 feet long, and 13 feet wide with a verandah of seven feet wide, &c. The first object is, to give the pupils a thorough knowledge of the Bible, its text, history and geography. The study of English was introduced in 1835, for the purpose of giving them more general knowledge, than they could acquire in the Tamil alone. But they are taught to read and write their own language with facility and accuracy, as well as English, and the outlines of geography, astronomy, and arithmetic, besides sewing, &c. Much of the instruction is given them by native teachers. The institution has been highly favored in regard to health. The whole number admitted since the commencement of the school is 167. Of these 48 have been married, and are now mothers of more than 50 children whom they train up in a Christian manner. 90 remain in the school.

23, with one or two exceptions, left while young. 25 of those now in the school are members of the church; 25 are the children of church members; and others are sisters of pious lads in the seminary at Batticotta. The bearings of the school on the future prospect of the mission are most interesting.

CHEROKEES.

The mission church at Honey Creek, under the pastoral care of Mr. Hoss, a Cherokee preacher, is receiving tokens of the divine favor—the Holy Spirit is giving efficacy to the means of grace dispensed there.

The school at Pack Hill is flourishing, and numbers 62 pupils. 19 are boarded in the vicinity of the school, at the expense of their parents.

Mr. Buttrick at Fairfield, received five to his church in August, two by letter and three on examination.

The receipts of the Board, for November, were \$27,054.29, beside \$209.12 in legacies. This looks encouraging. O that God would open the hearts of his people—their hands could not then be closed, to the demands of a perishing world.

HOME MISSIONS.

(Notes from the Home Missionary for January, Wisconsin.)

In this Territory, there are already eleven Congregational, and seven Presbyterian churches, stretching out their hands for pastors.

A convention of the ministers in the Territory, was held at Troy Oct. 6th, for the purpose of uniting, if practicable, the two denominations in one ecclesiastical body. The union was consummated after two days candid deliberation, and a meeting session of social prayer. Twelve Presbyterian and Congregational ministers were present, four fifths of all residing in the Territory; and delegates for a still greater number of churches. God was also evidently there. Individual churches are permitted to retain the form of government they choose; but as united, they are to be known by the name of "the Presbyterian and Congregational Convention of Wisconsin." This body is subject to subdivision into minor or district conventions, as circumstances may require.

REMARK. This looks well. The Spirit of Christ is in the movement. "Behold! how these Christians love one another." God will prosper them. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose," under their influence.

ILLINOIS.

KNOXVILLE.—An accession of 13 was made to the church in September—all except two, on examination. Five were of one family. Mr. Miter, who has charge of this church, in Sept. and Oct. held series of meetings at three different places 10, 15, and 25 miles distant from him. A few were hopelessly converted—a number of backsliders were reclaimed—prejudices were removed, and good impressions made. At Lafayette, a little church of 17 members was organized.

JURONA.—No general revival, but a deep solemnity resting on the minds of the congregation, and several hopeful converts. People are gathered in to hear the word of life, from six or seven miles around. Temperance gains some attention. Licenses are not granted.

INDIANA.

POTATUM CO.—Mr. Shields has encouragement in Putnam Spring congregation, where an interesting communion season was held in October, and a number were "powerfully awakened;" also in Green Castle church, where six were admitted at a late communion.

OHIO.

Rev. Mr. Cable of Reynolds commenced his labors a year ago, in three congregations. One of the churches had 14 members, another 16, and the third 4. 15 have been since added to the first, 41 to the second, and 50 to the third. Other churches in the neighborhood have shared in the blessing, and additions have been made to them. Every head of the family belonging to the church holds family worship. Most of them belong to the Bible Classes. A great proportion are engaged in Sabbath School instruction. Some of the converts were infidels and Universalists of the most hopeless class.

Que? Is it not a blessed privilege to be the instrument of thus converting men to Christ? And whose privilege is it? Not the missionary's alone, but of every cheerful contributor to his support.

MICHIGAN.

One missionary has received only \$10 in cash on his salary the past year—and his debts have accumulated, till it has become doubtful whether he can discharge them without distress. Yet he is not willing to abandon the field to the devil! Is there one friend of Home Missions who would have him do it? If so, let him speak. If not, let him send to the relief of that self-denying man!

Another missionary (not in Michigan) states that his congregation has fallen in arrears \$150 on their last year's subscription, and that he is much in debt, and much distressed. The only reason why he does not leave them, is that he loves them. Is not his situation much like that of the Apostle, when he said, "I will very gladly spend and be spent for you, though I should abundantly love you, the less I be loved?"

And another missionary, for two years has had no other shelter for his family than a single room in a log cabin, which has been to him kitchen, parlor, study, cellar, chamber and woodhouse, at \$20 rent per annum. And now that he has built a small house for himself, it is only enclosed, without a single partition, and without lathing or plastering! O ye that dwell in coiled houses—think of this poor missionary while he is doing the Lord's work and your work, among the perishing thousands of the West—not only think, but act.

Yermontville.—Eight or ten have been added to this church, mostly by letter—some of them promising to be useful and efficient members. Good attention is paid to the means of grace. The Bible class affords a very profitable exercise.

Albion and Concord.—In two years these churches have increased, one from 24 to 40, and the other from 24 to 36. Some are usually admitted at every communion. The cause of Temperance is advancing, and the benevolent institutions of the day are warmly cherished by both churches.

CANADA.

Rev. Mr. Dobie at Huntingdon, L. C. has encouragement at and about the place of his location. A touching account is given of the conversion of a Roman Catholic, a young woman from Ireland, which is well worthy of the attention of our readers, but which we cannot introduce here. Three weekly prayer meetings are well attended, and a fourth has been recently established in the face of great discouragements.

GRANBY.—A Theological library has been established through the kindness of friends for the use of the Pastor. The cause of Temperance is advancing. Religious libraries are formed or forming.

NEW YORK.

Haverstraw.—Since the organization of the church no communion season has passed without one or more additions. Communicants, 30. The permanent congregation has increased from 15 or 30 per-

sons, to 300 or 400. Interest is greatly increased in the evening meetings—young converts take an active and decided part. The Scriptures are read and searched. Many family altars are reared, where prayer and praise ascend to heaven.

Missionaries reapportioned 25; newly appointed, 9. Receipts of the Treasury at New York \$1138.85.

At Geneva, \$730.12. \$110,000 are needed this year—30,000 more than were received last year. It must be had. God calls for it. Who will refuse to meet the call, according to his ability? God loveth the cheerful giver!

RECENT LITERARY INTELLIGENCE.

ENGLAND.

Among the books which we see announced as in the press in England, are the following:—A History of India, by the Hon. Mountstuart Elphinstone, vols. I. and II., 8vo, comprising the Hindoo and Mohammedan periods. Mr. Elphinstone is a gentleman of distinguished character and intelligence. He is also well acquainted with India, having resided there, in a civil capacity, many years.—Selections from the Dispatches and General Orders of the Duke of Wellington, in one thick volume, octavo, by his grace's private secretary, Lieut. Col. Gurwood. The large work has been published for some time, and has added fresh laurels to the character of the noble Duke as a man of high intellect as well as of military talents.—Second Series of the Manners and Customs of the Ancient Egyptians, comprising views of their religion, agriculture, etc., by Sir James G. Wilkinson, in 2 vols., octavo, forming the concluding part of the work on the Manners and Customs of the Ancient Egyptians.

Mr. Wilkinson's labors, we believe, are regarded as of the highest value, as displaying the fruits of a learned, cautious and ample investigation in the splendid ruins on the banks of the Nile, and the interesting character of the ancient population. The excellent work of Mr. Lane on the modern inhabitants of Egypt may be very profitably read in connection with the five or six volumes of Mr. Wilkinson.—An Account of Discoveries made in Ancient Syria, being a journal kept in a second excursion in Asia Minor, by Henry Fellows. The first journal of this traveller was favorably noticed in the last No. of the London Quarterly Review.—Personal Narrative of a Journey to the Source of the river Oxus, by the Indus, Cabul, Budukshan, etc., performed under the sanction of the supreme government of India, by Lieut. John Wood, being intended as a sequel to the travels of Lieut. Burnes. The journal of Mr. Moorcroft's travels in the same countries has recently been published under the editorial charge of the learned Prof. Wilson, of Oxford. The investigations of these travellers, though particularly interesting to Englishmen, who are fast gaining a permanent hold in Central Asia, are not without value to American scholars and Christians, as opening the way for the introduction of the lights of knowledge and pure religion into those regions.—The Martyrs of Science, or the Lives of Galileo, Tycho Brahe and Kepler, by Sir David Brewster, President of the united colleges of St. Salvador and St. Leonard's, at St. Andrews, author of the Life of Sir Isaac Newton, &c.—History of the Reformation in Germany, from new and original sources, by Leopold Von Ranke, in 3 vols., octavo. This is the same distinguished historian who has written the lives of the Popes, now admirably translated into English by Sarah Austin. The author is commended as remarkably accurate in detail, profound in his general views and candid in his judgments. It has been mentioned as a proof of his impartiality, that both Catholics and Protestants find fault with him. No one could wish for a better translator than Mrs. Austin is—Japan in the 19th century, or manners and customs of the Japanese, derived from the reports of recent Dutch visitors, and especially from the German work of Von Siebold. The above works are all in the press of Mr. Murray of Albemarle street.

Among the new publications, we observe a new translation of Isaiah, by the Rev. Dr. Henderson, of Highgate College; a new edition of Southey's Book of the Church, with references to all the original authorities; new editions of Hallam's Middle Ages, and the Constitutional History of England; a continuous History of the Labors and Writings of St. Paul, on the basis of the Acts, with intercalary matter of sacred narrative supplied from the Epistles, by Rev. James Tate; and the first complete editions of the Poems of Bishop Heber. There are reprints of Tholuck's Sermons, his Introduction to the Writings of Paul, and his Essays on the Nature and Moral Influence of Hebraism; Dr. Skinner's Aids to Preaching and Hearing; Bush's Notes on Genesis, Joshua and Judges; Upham's John's Archaeology; Stowe's John's Hebrew Commonwealth; Sermons of Dr. Griffin; Dr. Porter's Homilies; Prof. Hitchcock's Manual of Geology, with an Introduction, by the Rev. Dr. John P. Smith, &c.

AS ADDRESS, delivered in South Hadley, Mass., July 20, 1840, at the third anniversary of Mount Holyoke Female Seminary. By Mark Hopkins, D. D.

It is wonderful how many common-places are now-a-days uttered on the subject of education, especially female education. To say that the author of the Address before us has entirely avoided these, is no slight praise. He has given us the results of his own thoughts and feelings, his own observation and reflection. His views, consequently, have the freshness and vigor of all original thinking. He has indeed given us a beautiful picture of woman as she should be, a being to be admired, respected, beloved,—estimable for what she is, not for what she has; for gentleness, disinterestedness, good sense and simplicity, rather than for accomplishments which may belong to her, but which are not her very self. Though he did not quote it, he reminds us of Wordsworth's beautiful description,

"A perfect being, nobly planned,
To warm, to comfort, to command;
And yet a spirit still, and bright
With something of an angel light."

No woman, not wholly dead to that which constitutes the true glory of her sex, can read this address, we are sure, without a glow of desire to resemble the beautiful ideal presented here. We have but one thing to complain of in this production, and that is its brevity. It is to be hoped that the author will some time develop his views on the subject of female education more fully.

GRANDFATHER'S CHAIR: a History for youth. By Nathaniel Hawthorne, Boston; E. P. Peabody. A very simple and pleasing narrative of some events in the early history of New England. The charms of the author's style are too well known to need any commendation. Whether they will be as fully appreciated by the class for whom this book is intended, viz. children as by older persons, is matter of some doubt. However, they will like the stories, and it is well to accustom them to beauty of language, even before they can fully estimate its charm.

PRISON DISCIPLINE SOCIETY.—The fifteenth annual report of the Board of Managers, has just been laid on our Table. It is a document of seventy-eight pages, octavo, and condenses a vast amount of information on a subject of deep but melancholy interest to every benevolent mind. Copious extracts from it, in its manuscript state, were inserted in our columns some months since. It will be received with pleasure, and read with mingled emotions, doubtless, as a whole, by many who are studying the condition of man in its various aspects, with the inquiry in their hearts—"Lord! what wilt thou have me to do?" The subject is one that demands a more earnest attention than has hitherto been bestowed upon it by the community at large—for as yet, we are persuaded, that comparatively little is known of the past or present condition and future prospects of our prisons, and penitentiaries, and their inmates, as unfolded in the luminous reports of the Managers of the Prison Discipline Society.

AGRICULTURAL ADDRESSES.—We cannot in a brief notice, do justice to our own impressions of the value of these addresses on the subject of Agriculture, as those before us, delivered at New Haven, Norwich, and Hartford, the past year, by Henry Colman, Commissioner of the Agricultural Survey of Massachusetts. And we cannot attempt an abstract of them, nor venture on such a series of remarks, as is suggested to our minds by the perusal. Let them be read—and nothing is hazarded by the single remark, that any devout reader will lay down the pamphlet of 72 pages, with aspirations of gratitude to heaven, that his lot has been cast in as highly favored a land as this, and that the road to competency, wealth, and honor, is so clear before him, even if he had never found his way beyond the bleak shores and rugged hills of New England. Though always convinced that "the sleep of the laboring man is sweet, whether he eat little or much," we have never before been so deeply impressed, with a conviction of the superiority of Agricultural or other employments, as a source of pure support, steady increase, improvement of moral and intellectual character, and quiet enjoyment.

ANNALS OF TEMPERANCE.—The first number of the fifth volume of the Journal of the American Temperance Union, contains a long and invaluable article under this heading. It may perhaps receive some corrections and additions hereafter; and when as perfect as it can be made by the help of Correspondents, we shall hope to see it thrown into the form of a Tract, for general distribution. It will cheer and animate the friends of the cause, and intimidate its enemies.

CONSTANCE, OF THE MERCHANT'S DAUGHTER. A tale of our times. pp. 160. 12mo. New York: Gould, Newman & Saxton. Boston: Lee & Dennet, 114 Washington st. 1841.

If we must have Religious Novels to catch the attention of the "man without understanding," give us such as this. If they are indispensable auxiliaries to the spread of Gospel truth, and the fastening of conviction on the heart of the transgressor, and the building up of the church of God, they ought like this to be conceived in the spirit of piety, and

finished in a style of beauty and elegance. It has several distinct excellencies. 1. The author tells us honestly, that it is fiction. 2. It is short. 3. It contains much sterling truth. 4. It is not greatly extravagant. 5. It portrays truly the nature and sources of female influence—and we might say more—but enough.

ANNE O'CONNELL. pp. 71. 12mo. Boston: Whipple & Dorrill. 1840.

A story full of instruction—true to the life in the main body of its incidents—and worthy to be read and remembered in its minutest details, and widely distributed. Though not entitled "A Temperance Tale," it is strictly so in fact, and well fitted to work with power on the conscience, as well as the instinctive sensibilities of man's nature. Illustrations of the deadly evils flowing from this monster vice cannot be multiplied too far, nor pressed on the attention of the reading or unreading community too earnestly. And, "Now is the time."

THE BOSTON ALMANAC, for the year 1841. By S. N. Dickinson. Boston: Thomas Groom, 82 State Street.

For a Boston resident, or a Boston visitor, this is doubtless the most convenient and accommodating "Annual," that can be furnished him. The amount and variety of matter it contains—all of it of value to every man whose business or pleasure calls him to the city—is immense. It is also of a size that admits of its being a constant companion without being felt an encumbrance; and it is done up so neatly, as to be high for favor by its simple beauty. The present we ought to say is the 6th No. and the experience of the publisher, together with the suggestions of his friends, have rendered it more perfect than any of its predecessors. It cannot fail to make a large demand, for the simple reason that "it is just the thing."

THE YALE LITERARY MAGAZINE. Vol. 6. No. 2. December, 1840.

The articles that make up the present No. are generally amusing and vivacious—fanciful and witty—good of their kind. We have first, a serio-comic dissertation on S. T. Coleridge—then a song—afterwards "The Writings of Boz"—"The Grecian Maid," "The Mirror, or Tablets of an idle man"—"Winter is Coming"—"Misanthropy," "Stanzas," "Truth," "The Coliseum," "Dull leaves from the Dull Portfolio of a Dull man," Epigrams, &c.

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Edward N. Kirk.—We have seen a Miniature Portrait of this very popular Minister of the Gospel, painted by Moses B. Russell, 21 School street. We think it a correct likeness and a fine painting. A lithograph from this painting has been published by John P. Palmer, and may be found at Ticknor's bookstore. The numerous admirers of Mr. Kirk will doubtless possess themselves of a copy of his likeness.

ROMAN CATHOLICS IN NEW-YORK.—The School Fund Question in the N. Y. Board of Aldermen is decided against the Roman Catholic claim by a vote of 15 to one. A slip from the Observer Office just received, gives the information.

ITEMS.

ENGLISH BAPTIST MISSIONARY SOCIETY.—The number of stations occupied by the missionaries of the society is one hundred, seventy-four of which are in the West Indies, and twenty in Calcutta and the more northerly parts of India. Of missionaries there are fifty-nine, aided by native assistants who occupy

